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CONDITIONS.

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## RELIGIOUS INTELLIGENCE, FOREIGN AND DOMESTIC.

*From the Christian Watchman.*

**Mission Anniversaries in England.**—By the London Magazines we observe, that preparations were making for solemnizing, in the spirit of Christian love, the anniversaries of religious societies in the capital city. So great has been the number of associations that transact missionary business there in May, and such the harmony and Christian fellowship which have been manifested in different denominations, that this month has been called "the evangelical month." The different denominations were reminded of the importance of earnest prayer for the special influence of the Holy Spirit upon these assemblies. "It is not by the presentment of new theories, but by a devout attention to well-known truths, that the cause of God advances."—These societies have all one object, the noblest which can inspire the tallest archangel or the holiest Christian,—the glory of God, in the advancement of the Redeemer's kingdom, and the salvation of immortal souls. The following remarks on this subject are from the London Evangelical Magazine.

"The metropolis [London,] at these seasons resembles Jerusalem of old at their holy festivals. Ministers from all parts are seeking spiritual refreshment. They come to our meetings, desiring to return filled with love to God, and with new zeal in the service of their divine Lord. Many of our nobility and gentry take these opportunities of observing the plans and the spirit of our societies. The brotherly kindness, the general good will, and universal benevolence these meetings present, may, by the divine blessing, convince them of the reality of the Christian's hope. They may not only approve, but cordially unite in their objects. Our youths also may here receive some of their most interesting impressions, and learn from what they see and hear, that "Wisdom's ways are ways of pleasantness, and all her paths are peace." How important then are these anniversaries! Nor are those in different parts of the empire much behind them. They are like the conduits which receive the full stream, and convey the water to each part of the garden. The gentry of the country, and the body of the people, who cannot conveniently reach the metropolis, there receive the same excitements. If these assemblies are but reflected on for a moment, it will be found they command an interest in the fervent prayers of the Lord's children. The servants of God also, who take an active part in these meetings, are placed in circumstances which call forth our affectionate sympathy. They leave their families for the public good. They are called upon to benefit others at the very moment that, necessarily placed upon the pinnacle, they are themselves the subjects of peculiar temptation. What need have they of a single eye and a simple heart?—What need of prayer and watchfulness—of heavenly wisdom—of souls filled with divine love! that they may edify others, without injury to themselves?

It is encouraging to know that since the last annual meetings a considerable addition has been made

to the Christians who, every Monday evening, in their families, and to the pious individuals who every Sabbath morning in secret, especially pray for the general outpouring of the Holy Spirit. To the prayers of these Christians we particularly recommend the anniversaries of our religious societies. With what hope will the servants of God go forth, when they consider that they are borne up by the prayers of the faithful? And with what animation will Christians in general assemble when they reflect that previous supplications are likely to bring down showers of blessing. "Pray for the peace of Jerusalem, they shall prosper that love thee."

### IRISH CHRISTIANS.

Notwithstanding the gloomy and dark cloud which hangs over Ireland, the Gospel occasionally emits some rays of heavenly light, which evince that God has not wholly forsaken that unhappy country. Mr. W. Moore, a reader of the Scriptures to the Irish, in his letter to the Baptist Irish Society in England, by whom he is employed, gives the following pleasing account, dated Kilmactigue, Ireland, Feb. 13, 1823.—*Watchman.*

"In this parish a most singular event has taken place, more so, perhaps, considering all circumstances, than in any part of the world. There are two brothers, that do not wish to conceal their names, as some others that are feeble minded who dread the malice of man, tho' steadfast in the faith, do; whose fortitude no tongue can express, and which may be considered as incredible. The name of the one is Patrick Haran, the other Tully Haran. For five years past I had frequent conversation with the former, but no great hopes of his conversion; but one thing was encouraging; in spite of all opposition, he continually read the Scriptures. The other brother lives in a glen between two high mountains; & were it not that the Son of Man came to seek and to save that which was lost, it could not be thought the Bible could ever have got access into his house. It shows the infinite power of God, who knoweth them that are his. There are not two more independent men in the neighbourhood as to worldly circumstances, and considered as pillars of the popish church, with a tolerable share of education. Through the clear knowledge of the scriptures, they have openly and avowedly renounced pope and popery, and are faithfully contending for the faith once delivered to the saints. When the priest heard the wonderful account, he was enraged; and as there were four schools in this parish, he vented his rage first against them; entered one of them, whipped out every scholar; and in the space of one week there was not a scholar left in the four schools. I was delighted to hear the clear views of the gospel plan of salvation, and the rejoicing and thanksgiving of these two brothers. My dear brethren, said I, ye have a better teacher than I am, for flesh and blood have not revealed the knowledge which is communicated to you. However, under their several trials, they are to undergo, as at present circumstanced, they are a spectacle to the world. I promised to be with them in a fortnight's time, which was yesterday Sabbath—and a more happy day I never spent.

### INDIAN MISSIONARY SPIRIT.

*From the Stockbridge Indians.—April 25, 1823.*

We the subscribers, considering it vastly important for the religious and civil improvement of the Mukkuhunnuk and Munsee Tribes of Indians, who are now or may settle in the vicinity of Green Bay, Michigan Territory, that a Missionary should be sent this season to encourage said settlement.

And considering the many and urgent calls for Missionary labour to the heathen world, and the low state of the funds of the various Missionary Societies—therefore to aid such society, who will undertake to employ a Missionary for the above

mentioned purpose, we will freely give such a sum as is affixed to each of our names, to rest in the hands of Miss Susan Gregg until called for.

Subscribers' names, nine in number, who collected \$14.62 cents. I judge \$10 more may be subscribed and collected in a few weeks.

JOHN SERGEANT, *Missionary.*

### SANDWICH ISLAND MISSION.

By the Missionary Herald for June, it appears that no extraordinary events have occurred at this missionary station. The printing establishment and the school appear to be commencing a valuable influence among the natives; but the great body of them are surprisingly stupid in relation to spiritual things. Riho-Riho, the king, continued friendly to the Missionaries; but artful means had been adopted to turn off his attention from religion. He however, resisted the temptation. In March, 1822, he was seriously indisposed, so that his life was considered in jeopardy, but he speedily recovered.—*Watchman.*

### REVIVALS OF RELIGION.

Extract of a letter from the Rev. Mr. Parker, pastor of the Presbyterian church in Chester, N. H. to the editor of the N. H. Repository.

Since the commencement of the work thirty have made a public profession of religion, and about twenty, concerning whom we entertain hopes, have not as yet publicly professed their Lord. A few that appeared to be pressing into the kingdom we fear are now growing indifferent. A few of the baser sort were disposed to ridicule, yet we have had nothing that deserves the name of opposition. Upon the whole we do believe, and would acknowledge with gratitude, that God has done great things for us.

*Extract of a letter from the Rev. Mr. McCoy, dated St. Joseph's 100 miles N. W. of Fort Wayne, March 15th, 1823, to a Lady in Salem.*

Dear Madam—Your affectionate letter of March 20, 1822, enclosed in a box of valuable clothing for the mission, from sundry benevolent females of the Baptist Church and Society of Salem Mass. was received February 13. Extreme indisposition has occasioned a delay in writing you until this time. Permit me, for myself in behalf of the missionaries, and of the children of our family, to tender to yourself and happy associates in the labour of love, sincere thanks.

Through the last summer and fall, our family were distressingly afflicted with sickness, from which we had scarcely recovered, when, agreeably to arrangements previously made, we removed to this place. These circumstances had greatly contributed to increase our wants. Your box and four others from Massachusetts arriving at such a time as this were particularly acceptable, and have afforded a seasonable relief. We pray that the Lord will amply remunerate you and your excellent sisters. Resident about 1000 miles apart, we hardly expect ever to see each other's faces in time, but let us hope, while we missionaries labour, that through grace we shall stand in the same congregation at last, in company with those for whose salvation we have mutually laboured, and prayed.

We have now thirty-six Indian youth actually here at school. Many more wish to come, even more than we shall be able to take care of. Our prospects in relation to the disposition of the natives, are promising. God only knows what will be the result. In him we trust—He alone can give success.

No white family resides within 100 miles of us. And it is nearly 200 miles to any thing like a compact settlement. Letters to us, may be directed to Fort Wayne.

Mrs. McCoy, the only female missionary now at



the establishment, desires affectionate remembrance.  
Your obliged brother,

ISAAC M'COY.

*Extract of a letter to the Publisher of the Watchman, dated Killingly, Conn. May 17, 1823.*

DEAR SIR,—I have long desired that some source of religious information might appear among us, that should circulate pure religious intelligence, not tinctured with sectarian jealousies, nor blind enthusiastic superstition; which desires are very well answered in your valuable paper. Many times hath my soul ascribed glory to God, whilst reading of the diffusion of the rays of gospel light and liberty amongst the different nations and kindreds of the earth. How cheering the thought, that those lands, which of late were the lands of the deepest darkness and most deplorable idolatry, are now becoming Immanuel's; and many devoted hearts become temples for the indwelling of the Holy Ghost. No doubt but the whole throng of Angels and saints in glory are now ascribing doxologies and anthems of praise to God and the Lamb, whilst the late idolatrous Burmans are forsaking their heathenish superstitions and cruelties; and instead of sacrificing their tender offspring to the prince of darkness, some of them now joyfully receive a bleeding Saviour in their arms of faith. If a faithful old Simeon could greatly rejoice with the promised Messiah in his arms whilst in his infantile years, and with a prophetic eye, look forward to the triumphs of his kingdom over the kingdoms of darkness;—how ought the redeemed of the Lord now to rejoice, who not only have the prophetic mirror to look through, and thereby see the day predicted; but who also live amid the triumphs of the Redeemer's kingdom, and are anxiously looking for the Saviour's second coming, when he will make his appearance in the clouds of the air, with shouts, and thousands of angels, and the spirits of the just, to take his wearied bride home.

You desired some account of the late revival amongst us, which request, I now comply with. Previously to its commencement, difficulties and darkness prevailed amongst us; but at a preparatory conference, a wonderful degree of Christian union and brotherly love seemed to be manifest. Desires for the future happy state of poor sinners were distinctly uttered by our Fathers and Mothers in Israel, as well as by our elder. The next day being sabbath and our communion, a full and solemn assembly attended. The word spoken seemed well seasoned with grace, which found its way to the hearts of sinners. A visible change appeared in the countenance, conduct, and language of sinners, and the inquiries of many soon were, *Sirs, what shall we do to be saved?* About this time, Oct. 1821, requests for conference meetings became frequent. Several were appointed in a week, and well attended. The alarm soon became more universal and serious. It was no unusual thing for six, eight, ten, and even sometimes more, of our sprightly and gay youth, to rise and desire to know what they should do to be saved? and with one consent desire the prayers of the saints for their soul's salvation.

The work seemed to move with some variety of progress from October, 1821, to May or June, 1822. All through the cold and inclement season, when meetings for baptism were appointed, no severity of cold could daunt the zeal of the candidates for Baptism. Many a time have I seen them anxiously wait to follow the footsteps of their loving Saviour into the liquid grave; while the frosty bands of ice were sawn asunder to admit their bodies into the watery tomb.

A most glorious harvest ensued. No less than 105 were added to the Baptist church of Christ, on Chesnut hill in Killingly, to which I belong; between forty and fifty to the Rev. Elisha Atkin's church in the North-west Society in this town (a Presbyterian); about the same number to Elder Nathaniel Cole's church in Plainfield; and a few to a Methodist Society in Sterling. Several others who were hopefully converted, did not join any church. I think the whole number may be safely calculated at about two hundred; and notwithstanding a number of months have passed since the work subsided, much circumspection and holy practice

has been observed amongst almost all the converts. They were mostly youths and middle aged, although some few seemed to come in at the eleventh hour. Since the work subsided amongst us, many of our old fathers, who seemed to be much engaged in the Reformation, have fallen asleep, and as we charitably trust have gone to praise the Lord above.—  
Your's most respectfully.

*From the Rev. Elisha Tucker, dated May 8, 1823, to the Secretary of the N. Y. Baptist Missionary Society.*

About the time I received your letter, a general seriousness seemed visible among the people; our meetings were crowded, and many went away, during the winter, that were unable to find room in the house; this was the more encouraging to my brethren, as their place of worship, for two years past, was rarely more than one third filled. Our place of worship is a school house, in the centre of the village. We have now a fine meeting house going up, which we hope to finish this season. Many supposed that my coming to this place had excited a momentary attention among the people that would soon subside, but they have been disappointed, for it has proved that the Lord was in the place, and they knew it not. I soon discovered that there were many in our vicinity who had moved into this country, from three to ten years ago, with good letters from our sister churches, that on account of the low state of religion, and the darkness of their minds, had retained their letters, and not, as they ought to have done, given them to the church; I immediately set about looking them up, and enjoyed great liberty in preaching; a number came forward and gave up their letters and seemed contrite. About this time some of the inhabitants of the village began to inquire what they should do to be saved.

During the winter, the most respectable inhabitants had engaged to have monthly assemblies for six months when they amused themselves as they thought proper, either by dancing or otherwise; a number now declined attending, even some of the managers refused to have any thing to do with it, although they were all bound to pay for the six months; some were determined to go forward, and did, while others that had attended were groaning under the burden of sin, or rejoicing in God, and praising his name.—Thus the work has continued to the present time, and we are yet held in suspense as to what it will grow. The excitement is at the present time more general, and more powerful, than at any preceding time; twenty-five persons have been added to our number, by letter and baptism, since I came here, and a number, are now ready to move forward.

Oh, how good is the Lord, and how mysterious are the movings of his providence; while acting as a Missionary, under the direction of your Society, the Lord led me to this place, and opened the way remarkably for my settlement. You, my dear brother, can scarcely conceive how great the anxiety is for preaching in this country; it is generally known that I have an appointment from your board to a missionary tour, and I have been solicited and pressed to come and preach to destitute settlements, almost in every direction; they have even sent fifty and sixty miles, that I must, without fail, come immediately; but such has been the excitement here that I dare not go. I am yours in the best of bonds.

*Revival.*—It is stated in the Waterville Intelligencer, that an interesting revival has lately commenced in Castine, Me.; and "it is hoped that a feeble Church which lately separated from an Unitarian Society, will soon be enabled to enjoy the sincere milk of the preached word."—*Bos. Recorder.*

## MISCELLANEOUS.

### THOUGHTS ON PREACHING.

*From Cecil's Remains.*

Christianity is so great and surprising in its nature, that in preaching it to others, I have no encouragement but the belief of a continued divine operation. It is no difficult thing to change a man's opinions. It is no difficult thing to attach a man to notions and opinions. It is no difficult thing to con-

vert a proud man to spiritual pride, or a passionate zeal for some religious party. But to bring a man to love God—to love the law of God, while it condemns him—to loath himself before God—to tread the earth under his feet—to hunger and thirst after God in Christ, and after the mind that was in Christ—with man this is impossible! But God has said it shall be done; and bids me go forth and preach, that by me as his instrument, he may effect these great ends; and therefore I go. Yet I am obliged continually to call my mind back to my principles. I feel angry, perhaps, with a man, because he will not let me convert him; in spite of all I can say, he will still love the world.

Owen remarks that it is not sufficiently considered how much a minister's personal religion is exposed to danger, from the very circumstance of religion being his profession and employment. He must go through the acts of religion: he must put on the appearances of religion: he must utter the language and display the feelings of religion. It requires double diligence and vigilance, to maintain, under such circumstances, the spirit of religion. I have prayed; I have talked; I have preached; but now I should perish, after all, if I did not feed on the bread which I have broken to others.

A minister must cultivate a tender spirit. If he does this so as to carry a savour and unction into his work, he will have far more weight than other men. This is the result of a devotional habit. To affect feeling is nauseous and soon detected: but to feel is the readiest way to the hearts of others.

A man of the world will bear to hear me read in the desk that awful passage: *Wide is the gate and broad is the way that leadeth to destruction; and many there be which go in thereat: Because strait is the gate, and narrow is the way which leadeth unto life; and few there be that find it.* Nay, he will approve of it:—"The minister is in the desk: he is reading the lesson of the day." But this very man—were I to go home with him, and tell him in his parlour that most of those whom he knows and loves are going on in that road to eternal destruction—this very man would brand the sentiment as harsh and uncharitable. Though uttered by Christ himself, it is a declaration as fanatical and uncandid, in the judgment of the world, as could be put together in language.

Many hearers cannot enter into the reasons of the Cross. They adopt what I think is Butler's grand defect on this subject. He speaks of the Cross as an appointment of God, and therefore to be submitted to; but God has said much in his word of the reasons of this appointment: that *he might be just, and the justifier of him that believeth.*

That a minister may learn how to magnify his office, let him study the character, the spirit and the history of St. Paul. His life and death were one magnifying of his office: mark his object—to win souls!—to execute the will of God! As the man rises in his own esteem, his office sinks; but, as the office rises in his view, the man falls. He must hold himself in readiness to make sacrifices when called to do so: he will not barter his office like Balaam; but will refuse to sell his service, like Micaiah. Like Ezra and Nehemiah, he will refuse to come down from the great work which he has to do. He may be calumniated; but he will avoid hasty vindications of his character: it does not appear that Elisha sent after Naaman to vindicate himself from the falsehoods of Gehazi: there appears to me much true dignity in this conduct: I fear I should have wanted patience to act thus.

The grand aim of a minister must be the exhibition of gospel truth. Statesmen may make the greatest blunders in the world. But that is not his affair. Like a king's messenger, he must not stop to take care of a person fallen down; if he can render any kindness consistently with his duty, he will do it; if not, he will prefer his office.

Our method of preaching is not that by which Christianity was propagated: yet the genius of Christianity is not changed. There was nothing in the primitive method set or formal. The primitive bishop stood up, and read the gospel, or some other portion of scripture, and pressed on the hearers, with great earnestness and affection, a few plain and forcible truths evidently resulting from that portion of the Divine word; we take a text, and make an



oration. Edification was then the object of both speaker and hearers; and, while this continues to be the object, no better method can be found. A parable, or history, or passage of scripture, thus illustrated or enforced, is the best method of introducing truth to any people who are ignorant of it, and of setting it home with power on those who know it; and not formal, doctrinal, argumentative discourses. Truth and simplicity are the soul of an efficacious ministry.

The Puritans were still farther removed from the primitive method of preaching; they would preach fifteen or sixteen sermons on a text. A primitive bishop would have been shocked with one of our sermons, and, such is our taste, we should be shocked with his. They brought forward scripture: we quote scripture to throw light on our observation. More faith and more grace would make us better preachers, for "out of the abundance of the heart the mouth speaketh." Leighton's Lectures on Peter approach very near to this method.

### *Religion never to be treated with levity.*

ADDRESSED TO YOUTH,

Impress your minds with reverence for what is sacred—let not wantonness of youthful spirits, no compliance with the intemperate mirth of others ever betray you into profane sallies. Besides the guilt which is hereby incurred, nothing gives a more odious appearance of presumption to youth, than the affectation of treating religion with levity. Instead of being an evidence of superior understanding, it discovers a pert and shallow mind; which, vain of the first smattering of knowledge, presumes to make light of what the rest of mankind revere. At the same time you are not to imagine, that when exhorted to be religious you are called upon to become more formal and solemn in your manner than others of the same years, or to erect yourselves into supercilious reprovers of those around you. The spirit of true religion breathes gentleness and affability. It gives a native unaffected ease to the behaviour. It is social, kind and cheerful; far removed from that illiberal superstition which clouds the brow, sharpens the temper, dejects the spirit, and teaches men to fit themselves for another world, by neglecting the concerns of this. Let your religion, on the contrary, concert preparations for heaven with an honourable discharge of the duties of active life. Of such religion discover on every proper occasion, that you are not ashamed; but avoid making any unnecessary ostentation of it before the world.

FOR THE CHRISTIAN SECRETARY.

### *There is a worm at the root.*

As I was spending an hour in my garden this morning, some of the plants, I perceived, were withering; others had recently fallen to the ground, and some were apparently quite dried up. Considering that there was no drought to cause these appearances, I determined attentively to examine, and if possible to ascertain the real cause. By carefully removing the earth that lay contiguous to the stalk, I soon discovered a worm at the root. I then began to inquire if there is not something analogous to this, in the garden of Grace.

How often do Christians languish for want of spiritual enjoyment! How frequently do they find themselves unprepared for the cheerful performance of duty! What gloomy apprehensions sometimes invade their minds, and seem to wither up all their joys!

My brethren, let us beware! for on a close and prayerful examination, it will doubtless be found, that "there is a worm at the root." Sin, the disturber of our peace, operates as a constant check upon our growth in the divine life.

And as the worm commits his depredations on the plant in the night season, or in the cool of the day; so sin makes its greatest ravages in our hearts and lives, when we experience least of the light of the Sun of righteousness, and are most destitute of the heart-warming influence of the love of God. Though this worm does not destroy the life of the plant, but wounds it, in the stalk above the root; yet, he robs it of its verdure, prevents its present growth, and then conceals himself at the root, among

those fibres through which it receives all its nourishment. Though sin does not utterly destroy the spiritual life of the plant of grace, yet it checks its progress, and darkens the prospects of present fruitfulness and future perfection. To avoid detection, it conceals itself among the most favourite passions and affections of the heart. Oh! how difficult the task to discover the secret lurking places of sin! How important that self-examination be thorough, and frequent!

But in those grounds which are not situated in the garden of Grace, there is something which destroys all present and future happiness. Reader, if upon thorough examination, you find yourself on these perilous grounds, I warn you, in the fear of God, to escape immediately from the danger which threatens you, for this something, so destructive to your peace, is the worm that never dies.

ERGATES.

### THE CHRISTIAN SECRETARY.

HARTFORD, JUNE 21, 1823.

The Rev. Jonathan Wade and his wife, (destined for the Burman mission) spent the last Lord's day in this city, on their way to Boston. In consequence of information they had received that the ship in which Mrs. Judson is to embark would sail on or about the 20th of this month, the missionaries have proceeded on to Boston sooner than was expected. Their visit to this place, so far as acquaintance was formed with them, was highly interesting; but the hour of parting associated with itself many considerations truly affecting. The thought that we should "see their face no more," was but *one thing*; but the remembrance of the tribulations which attend the missionary life, together with the prospect of affording some spiritual benefit to perishing souls, excited sensations at the same time *painful and hopeful*. May the joy which is set before them in the promises of the gospel enable them to endure the trials, "despising the shame" attached to their calling, and may all the saints bear them in remembrance before Him who heareth prayer, that they may continue faithful unto death, and prove successful in their work.

A collection was taken on Lord's day evening, amounting to \$45. The contribution was rendered liberal by the generosity of our Presbyterian friends, who dispensed with their regular meeting on that evening, for the purpose of aiding this object. Several private donations were afterwards forwarded.

The opportunity of sailing in company with Mrs. Judson will be of no small advantage to these missionaries; besides obtaining beforehand a general knowledge of the customs and manners of the Burmans, they will, no doubt, make considerable proficiency in the study of the Burman language while on their passage.

*Revivals of Religion.*—The good work of grace in the town of Westfield, (Mass.) mentioned in our last, increases in power and in extent. The reformation in Mansfield, we are informed, still continues with power, and many stout hearts are bowed to the feet of the Saviour. A gentleman lately from the western part of this State mentions a revival of religion in the Baptist society in Cornwall; a number have been baptized, and the work is increasing.

### CHINESE YOUTH.

It may be recollected, that we published a paragraph a week or two since, giving an account of the arrival of two Chinese youth in this country, and that they were to be sent to the Cornwall School. They arrived in this city a few days ago. We are enabled by the assistance of a friend, to give the following particulars.

They are cousins; their ages are 19 and 21.

The younger left China about two years ago, in a vessel for Amsterdam, from which place he arrived in this country in February.

The elder arrived in this country direct from China about two months ago.

Neither had any knowledge of the destination of the other to this country until the arrival of the elder in Philadelphia, when they accidentally met in the streets.

They are cousins to the Chinese youth now in the school at Cornwall—had heard of his arrival in the Boston country, and that he was receiving an education there, and felt a great desire to be taught also. They arrived in this country friendless and penniless. The younger lived with the supercargo of the ship in which he came from Amsterdam. The elder supported himself by making small toys, which he sold in the streets of Philadelphia, in which business he was engaged when he was accidentally met by a gentleman from the state of New-York, who was attending the meeting of the General Assembly of the Presbyterian church. Upon being asked, principally by signs, whether he would like to be taught to read the English language, he immediately signified his desire, and appeared highly gratified with the idea, and informed the gentleman that he had a cousin in the city. This gentleman then took steps to bring their case before the christian public, and the result was the formation of a society of females in aid of the Foreign Mission School at Cornwall. Nearly \$300 were immediately collected, and more will doubtless be. In New-York their appearance excited great interest, and a considerable sum of money was collected for the school.

On Wednesday last they were presented to the General Association of this state at Windsor, and a handsome collection taken up for the school.

On Thursday evening they were presented to the inhabitants of this city, in the brick meeting house, dressed in their native costume. They read to the audience from the New Testament translated into the Chinese language by Dr. Morrison. A handsome collection was made for the school. They left this place yesterday morning for Cornwall.

From the information we have received of the intellectual capacities of these strangers, we believe them capable of receiving instruction of every kind as readily as our native born citizens.—That they may, (after receiving the advantages of a christian education) return to their native country with an experimental knowledge of the Saviour, and become the heralds of salvation to their benighted countrymen, must be the prayer of every christian.

### MARRIED.

In this city, Mr. Austin Hart, to Miss Sarah Ann Cook, daughter of Capt. George Cook.

At East Hartford, Mr. John Wright, to Miss Triphena Burnham.

At Colchester, Dr. Frederick Morgan, to Miss Caroline Watrous.

### DIED.

In this city, Mrs. Jones, wife of Mr. Elijah Jones, aged 76.

At Middletown, Mr. William Miller, aged 23.

### ORDINATIONS.

On Monday, 19th ult. the Rev. CYRUS PITT GROSVENOR, and the Rev. DANIEL SHEPPARD, were ordained to the work of the Gospel ministry, in the Baptist Church, in Charleston, S. C. The Sermon was preached by the Rev. W. T. Brantly, of Augusta, from Deut. xxxii. 31. Rev. Dr. Furman asked the usual questions; and the Rev. Mr. Brantly, after an appropriate address, presented the Bible, and gave them the right hand of fellowship, welcoming them into the trials and the consolations of the ministry. The solemnities of the occasion were closed by an impressive charge by the Rev. Dr. Furman, from 1 Tim. iv. 16.

Ordained, on Wednesday the 11th inst. Mr. JOHN C. WELCH, over the Baptist church and society in Warren, R. I. The exercises were unusually solemn and interesting to a large and respectable audience.

### *From the Connecticut Mirror.*

I have attempted to put into rhyme, the ideas which occurred to me when I heard of the injury caused by the lightning last Sunday afternoon in Montville. Two persons were killed by it, in the Presbyterian Meeting-house, while the congregation was singing.

The Sabbath morn came sweetly on,  
The sun-beams mildly shone upon  
Each rock, and tree, and flower;  
And floating on the southern gale,  
The clouds seem'd gloriously to sail  
Along the heavens, as if to hail  
That calm and holy hour.



By winding path and alley green  
The lightsome and the young were seen  
To join the gathering throng—  
And with slow step and solemn look,  
The elders of the village took  
Their way, and while with age they shook  
Went reverently along.

They meet: "The sweet psalm tune," they raise,  
They join their grateful hearts, and praise  
The Maker they adore.  
They met in holy joy—but they,  
Grieve now who saw his wrath that day,  
And sadly went they all away  
And better than before.

There was one cloud that overcast  
The valley and the hill, nor past  
Like other mists away;  
It mov'd not round the circling sweep  
Of the clear sky, but dark and deep  
Came down upon them, sheer and steep  
Where they had met to pray.

One single flash! it rent the spire,  
And pointed downward all its fire,  
What could its vengeance stay?  
Here was an aged head,—and there  
Was beauty in its youth, and fair  
Floated the young locks of her hair—  
It call'd them both away.

The Sabbath eve went sweetly down,  
Its parting sunbeams mildly shone  
Upon each rock and flower—  
And gently blew the southern gale,  
But on it was the voice of wail,  
And eyes were wet and cheeks were pale,  
In that sad evening hour.

### SUMMARY.

The President of the Cortes in Spain, commenced the proceedings of that body at Seville, on the 23d of April, by a very able and spirited address, which concludes as follows:

Firm and constant in our design, and worthy representatives of the heroic Spanish nation, while with one hand we are consolidating, perfecting, and adorning the holy temple we have planned for liberty and virtue, let us always hold in the other the sword prepared to defend it from all those who are plotting its destruction; and if it be necessary, let us mingle in the ranks with our fellow citizens, and show to the world new examples of virtue and valour, to prove that we are daily becoming more and more worthy the hate of tyrants, and of the love and gratitude of every free people, and of the admiration of nations—and of ages.

*From the New-York Daily Advertiser.*

It seems by our last accounts from Spain, that the duke of Angouleme has met with a very different reception in that country from what he had expected. He has indeed advanced into the kingdom, but St. Sebastians and Pampeluna are left in the hands of his enemies; and his forces have been so much reduced by detachments for sieges and garrisons, that he has but a small portion remaining for the march to Madrid. A Paris paper mentions that the army of the Eastern Pyrenees have determined to adopt a very different plan, and to proceed nearly entire into the heart of the country; yet the duke of Angouleme has made an urgent demand for a large reinforcement, and is apparently unwilling to proceed before it arrives.

The Cortes originally committed the fate of the country to the nation, and that with the utmost confidence, as appears not only from their own declarations, but from the system they adopt in raising and organizing the army. The militia are citizens, not regular soldiers, and therefore fight not for pay, but for their country. The guerrillas are necessarily scattered troops, and must operate to a great degree independently of the general officers, and out of their sight. In the present case, too, they cannot be supposed to be stimulated by the hopes of booty, for it is among the ranks of the invading army that the rapacious soldier would seek opportunities for plundering, and the appearance of that army would serve as the signal of revolt, unless a patriotic spirit exists amongst the people. On such a principle the government have reposed, and thus far their confidence has proved well founded.

From the experience the French have already had, they must be convinced that the constitutional cause is the national cause, and that they are fighting not against a party, but against the nation. The royalists are not so numerous nor so powerful as they supposed—the constitutionalists are more firm and resolute. So far from rising unanimously, as the king pretended they would, in favour of a pure monarchy, many of the inhabitants fly before the invaders, or remain inactive in their hands; and instead of joining the army of the faith, they regard its soldiers with two fold disgust. If the cause of the faith is no more successful near the frontiers, and the royalists, or as they are now sometimes called, the French-Spaniards, are so few and inefficient, what must be expected in those parts of the country further removed from the countenance and the bribery of the invaders? Indeed the probability now seems to be, that the duke of Angouleme will require an army, and a French army too, nearly

equal to the whole force of Spain, to "conquer a peace," and to carry into effect his benevolent designs.

The Mercantile Advertiser of yesterday morning, contains a letter from a gentleman at Cadiz, in whom, says the above paper, the utmost confidence may be placed. The letter is dated on the 25th of April. According to the writer, the advanced corps of the French, which is composed of discontented Spaniards, has aroused an indignant feeling against them, and thousands of Spaniards are leaving their homes and uniting to oppose the invaders. The local militia of the provinces are rallying under the constitutional standards. O'Donnell, who fights for the constitution of Spain, is said to have organized an army of 15,000 men, and one of his first objects will be to secure the passes of Samosierra, 12 leagues north of Madrid. The militia of Madrid, 8000 strong, have volunteered to join the army of reserve in Andalusia, and to fight for the constitution. The writer supposes that great numbers of privateers will be fitted out from this country.—*ib.*

**Conspiracy at Manila.**—By the arrival at Boston of the Milton, capt. Smith, it appears that on the 29th of Dec. some papers were intercepted at Manila, which led to the discovery of a conspiracy to murder all the European officers of government in the island. Fifteen of the principal inhabitants were taken from their beds by night and sent on board the Spanish ship Victoria, under a strong guard of soldiers, and all their property was seized by the governor. This caused great alarm at Manila. Many of the merchants and others sent their most valuable property on board the ships in the harbour for security. The plan of the conspirators was to have been put into execution on the 31st of December, and they had pledged themselves to each other by a solemn oath. Every thing was quiet when capt. Smith sailed.

**From Havana.**—The schooner Atlas, capt. Murphy, arrived at Baltimore on the 13th inst. in eight days from Havana. Capt. M. reports to the Exchange Reading Rooms, that the master of an American brig had reached Havana over land, and reported that his vessel with two or three others had been captured by pirates on the south side of the island. His vessel was taken into a small harbour, discharged, and the crew turned adrift. One of the captured vessels was said to be the brig Mechanic, of Portland, a regular armed trader to Trinidad. It was feared the crew were put to death, as no account of them had been received. Two schooners and several launches were despatched from comm. Porter's squadron to the south side of the island. The commodore himself was at Key West, repairing the Sea Gull.

**Tampico.**—The schooner Superior, Hill, of Philadelphia, had arrived at Havana from Tampico, on the 1st instant. Capt. Hill states that it was there rumoured that a large piratical schooner was cruising off Campeachey, and had cut out of that harbour several vessels, some of them said to be Americans.

**Pistareens.**—The banks in Philadelphia have ascertained the value of Pistareens, by an assay at the Mint of the United States to be nearly 17 cents, and have determined to receive them at that valuation.

*Springfield, Mass. June 11.*

**Fire.**—We learn that the meeting house, together with a small dwelling, in Southwick in this county, was entirely consumed by fire early on Monday last. The fire originated in the church, and was discovered about two o'clock, but not in season to save the dwelling which was contiguous. Most of the furniture, &c. was saved. The fire was probably communicated by the snuff of a candle, as the church had been lighted the preceding evening for the accommodation of the choir of singers.

**Longevity.**—There are now living at Newport, R. I. 307 persons from 70 to 100 years of age; of whom 87 are white males, 139 white females; 11 coloured males, and 20 coloured females; and there has been but one death there, for the last three weeks, of any description of persons. These instances of longevity and health, we believe, cannot be said of any other sea-port town in the United States of the same population. At the census in 1820, Newport contained 7,319 inhabitants.

**Statistics of Paris.**—During the year 1822, there were in Paris 26,979 births, 23,269 deaths, and 7197 marriages. The births comprise 17,219 legitimate, and 9755 illegitimate children. The number of boys was 13,652, and of girls, 13,318.

*Extract of a letter dated Marseilles, April 27.*

"Although things are now flat, still they may be better than ever, when we have a positive certainty of Spanish privateers commencing captures of French merchantmen, and if the Spaniards make the resistance anticipated from them, the war will become general, for I see no possibility of England escaping; she knows the whole intrigue of the allies is against her. Gen. Mina's army on this side the Pyrenees is so strong, that the French army in the neighbourhood of Perpignan have not dared, as yet, to penetrate over three or four leagues into the country. The resistance of St. Sebastians and Pampeluna, on the other side, will encourage the Spaniards. By a vessel just arrived from Mahon, we learn that 15 privateers were fitted out there."—*Philad. Aurora.*

**Pirates.** The British schooners of war Lion and Union, of 3 guns each have arrived at Port Royal, Jamaica, from a cruise off Cuba. They brought into port a pirati-

cal schooner of 60 tons burthen, which they captured in La Cerna Bay. Her crew escaped on shore. On the 28th of March the above schooners gave chase to a large schooner, but on nearing her, her crew set her on fire and escaped. She mounted 3 heavy guns, and was full of men. Her cargo was taken out and the vessel was destroyed. On the 28th March, a sloop was discovered on Baja Bay, close to the shore. The boats from the British schooners went in pursuit, when the crew of the schooner destroyed the previous day, and the sloop's crew, 160 in the whole, kept up a fire for four hours and a half, displaying a red flag. They finally escaped to the woods. The boats captured the sloop. Two pirates were killed and several wounded. The British met with no loss. The boats afterwards destroyed a schooner of 50 tons moored in a creek, with one gun mounted.

**Affray at Matanzas.**—Captain Ham of the brig Cuba, arrived at New York, informs that on the evening of the 25th of May, an affray took place at Matanzas, in consequence of some ill language given to a Spaniard, by an American sailor in a state of intoxication. The Spaniards, to the amount of about one hundred, armed with clubs, stones, and whatever they could lay their hands on, set upon the Americans, who were on shore, and beat them unmercifully. Several American captains were knocked down and much bruised, and were fortunate in escaping to their vessels. It was stated that the principal rioters belonged to piratical vessels who had been driven from the coast by Com. Porter, and were now committing depredations on shore.—*N. Y. D. Adv.*

**Russian Decree.**—Letters from Washington mention, that the Russian Emperor has receded from the ground taken respecting the jurisdiction of the North West Coast, &c. and has very wisely revoked his famous Ukase on the subject.

**Distressing Occurrence.**—Late on Wednesday afternoon, a labouring man named Booth, in the employ of Col. Thomas Ward, was killed by the wheels of a loaded waggon passing over him. He was leading the horses while descending a hill—one of which trod upon him, and before he could recover himself, the front and hinder wheels passed over his head. He died in about an hour afterwards. He is supposed to have been a native of Connecticut—and had resided in this town only a few weeks.—*Newark Centinel.*

*Extract of a letter to a gentleman in New-York, dated U. S. ship Cyane, St. Thomas, May 31, 1823.*

Sir—It is with extreme regret that I have to inform you of the death of Dr. John Dix, at Cape Mesurado, on the 16th of April, after an illness of seven days. We have lost many of our officers and crew by fever—surgeon, purser, boatswain, gunner, carpenter, sail maker and one midshipman, together with about thirty-three of the crew.

### AMERICAN COLONIZATION SOCIETY.

At a meeting of the Board of Managers at Washington, on the 2d inst. at which the Hon. Wm. H. Crawford presided, after the reading of the reports from several committees, the following resolutions were adopted:

1. *Resolved*, That additional agents be appointed to visit different parts of the United States, to diffuse information, to collect funds, and to form auxiliary societies.
2. *Resolved*, That a periodical publication be established, under the direction of the Board of Managers and their agent, for the purpose of diffusing correct information concerning the progress of the Society, and the situation of the Colony; provided that a subscription adequate to defray the expense of said publication, shall have been previously obtained.
3. *Resolved*, That an address be prepared for general circulation, to exhibit to the public the present situation and wants of the Society.
4. *Resolved*, That it is expedient to send to the Colony, this season, three or more vessels to be fitted out from the Northern, Middle, and Southern sections of the United States.
5. *Resolved unanimously*, That the Board duly appreciate the zeal and interest taken in the affairs of this Society by the different religious denominations who have sent delegates to this meeting.

### ÆTNA

### INSURANCE COMPANY

WILL receive proposals for Insurance against loss or damage by fire, every day in the week (except Sunday) at their office in Morgan's Exchange Coffee-house, State Street, Hartford, Connecticut.

DANIEL ST. JOHN, Esq. of said Hartford, is appointed Surveyor. His acts in that capacity will be recognized as the acts of the Company.

THOMAS K. BRACE, President.

ISAAC PERKINS, Secretary.  
Hartford, Feb. 16, 1822.